ΘΕΟΥ ΔΙΑΚΟΝΟΣ.

OR

The Civil Deacon's Sacred Power.

IN A

SERMON

Upon *Rom.* 13. 6.

Preached in the Cathedral Church of *St. Peter, York*, at the Summer Assize, 1669. before the Right Honorable Baron *Turner* and Serjeant *Waller*.

The Right Worshipful Sir *John Armitage* being then High-Sheriff of *Yorkshire*.

By SAM. DRAKE, *D. D. Vicar of* Pontefract, *and sometime Fellow of* St. John's Col. Camb.

Cavendum est ne qui, Magistratu connivente, res novas in Ecclesia molinntur, eodem etiam repugnante, idem in Republica efficiant.

London, Printed for *William Grantham* at the Black Bear in *St. Pauls* Church-yard, near the little North Door, 1670.

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TO THE RIGHT WORSHIPFUL AND TRULY LOYAL Sir *JOHN ARMITAGE*, Of *Kirklees* in the County of *York*, BARONET.

Honored Sir,

I *Perceive your Chaplain cannot have his* Quietus est, *when you have yours: but after he hath passed his* Audit *in the Pulpit, must be called to a new reckoning in the Press. When my Accompts will now be*

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stated, I know not : or whether I shall find as merciful Judges of my Sermons in the Country, as I did in the City. The candid Hearers were then pleased to pardon my infirmities ; but I may justly fear that the Critical Readers will not : when many eyes are upon a Sermon, some will alwayes be gloating asquint.

But it seems there is no remedy ; Trahendus nisi *it ; and nothing is now left to me but the glory of Obeying : and indeed the great and manifold favours of your Family, even from your Grandfather, (sometime High-Sheriff of this County also) have been so entailed upon me, that they have devoted me, and all my nothing, yours for ever.*

Accept then these Sermons as your own creatures, the mere product of your command ; and if they reproach your Judgment blame your affections, and that loyal zeal which made you approve what ever was unison to it.

The same loyal zeal hath somewhat influenced me towards this Publication : and in such a state of times and things it is not easie to restrain it. I know both King and Church have many more learned Champions, all pressʼd and ready in

their

their defence: but in Majeſtatis reos quilibet homo miles. *And, when I obſerv'd the Church rent into* Mille Familiarum nomina; *and thoſe ſuch as do* Ædificare ad delictum, *Animate each other to Schiſm and Diviſion. When theſe ſtill ſteal the Preſs, that they may ſteal away the hearts of the People from their Soveraign: and, (which is an Impudence not to be out-vy'd) crave, by their ſtill* Clamorous Pamphlets *a Toleration to do it; and, the fulleſt Convictions cannot ſtop the Mouth of them. When this Fawning Generation, by the moſt Induſtrious Arts, ſeek to undermine the Truth; why may not I put forth my Hand to ſtay the tottering Ark, and become a Remembrancer of the Religiouſly Loyal, and (if poſſible) a Reclaimer of ſome yet Son of Belial?*

Againſt their empty Notions then I oppoſe the ſolid and ſubſtantial Duties of Juſtice, Mercy and Humility in one Sermon. Whil'ſt Fanaticks *are gaping after New Nothings, I ſhew you* (Sir) The Good Old Way; *walk in it, and there is no fear of a Precipice.*

Whil'ſt they deſpiſe Civil Dominions, and Blaſpheme Eccleſiaſtical Glories, I (in the other

other Sermon) *Writing after St.* Paul's *Copy*, Tit. 3. 1. *Put them in mind to be* Subject to Principalities and Powers, *and to* Obey Magistrates: *And, because they do not tremble at their* Blasphemies, *but Triumph in them*, Knowing the Terror of the Lord, I perswade Men, That he who resisteth receiveth to himself *D*amnation.

If perhaps (Sir,) *you enquire why this strange* ὑστερον πρότερον, *why this* Sermon *supplanteth his* Elder Brother, *which cryed in the* Pulpit *before him*; *my Answer is*, *That this* Sermon *hath the Scarlet-Thred of Soveraignty upon it, treating of Gods* Vice-Roy: *and the other is willing to step behind, practising what it Teacheth*, Humility.

And now (Sir,) *I have told you my innocent* Design, *if I may* (*in the least*) *be therein Serviceable to the* Church, *and Grateful to* You, *it is the only Ambition of*

Your great Honourer,

And most Humble Servant

S. D.

Rom. 13th. Verſ. 6th.

For they are Gods Miniſters, attending continually upon this very thing.

WHen the Footſteps of the Lords Annointed, the Holy *Jeſus*, were revil'd by ſome, as if the Prince of Peace, whoſe Red Garments were dy'd in his own, had a deſign to ſhed the blood of others; and, that Wiſdom Himſelf imploy'd the Rhetorick of *Religion* to Court Perſons into *Rebellion:* You may hear their *Charge* in the 23 St. *Luke* 2. *We found this fellow perverting the Nation, and forbidding to give Tribute to* Cæſar, *ſaying, That he himſelf is* Chriſt *a King.* Though it was a very Irrational Folly, that this King ſhould be ſo divided againſt himſelf, as, *Sampſon*-like, to pull his Houſe over his own Head;

or, that he ſhould affect Soveraignty, who withdrew himſelf when they would have forc't him to be King: Yet, that he might Roll away that Reproach, and put to ſilence the Ignorance of fooliſh Men, (*Non enim eripit terreſtria, qui dat regna cæleſtia*; He, whoſe Kingdom was not of this World, came to beſtow a Heavenly, not to take away an Earthly Crown) that his Obedience might be exemplary, yielded Homage to *Auguſtus* in the Womb of his Mother, going out a tedious four dayes-Journey to be Tax'd, when ſhe was fitter to Lye-in.

A further confutation he gives them by his Practice, working a Miracle in the 17th St. *Matthew*, *verſ.* 27. That he might pay Tribute, the mute Fiſh ſpeaks his Loyalty with Money in her Mouth. And, as his *Practice* is clear for Obedience, ſo his *Doctrine* is tart againſt the Rebels, calling them Thieves and Murderers, as all the *Greek* Fathers expound the 10th of St. *John*, *v.* 8. Nor were his Diſciples above their Maſter, if we believe *Clemens Alexandrinus*, and St. *Auſtin*, the Apoſtles were prejudic'd in nothing ſo much, as by living under a ſuſpicion they were Peſtilent Fellows, turning of the World upſide down, erecting a Church, which, growing like the Ivy by the ſides of the *State*, would eate it out, teaching Subjects to withdraw their Duties from their Princes. To prevent this Malicious Aſperſion, all the Holy Pen-men of the *Apoſtles* bend their ſtrength, and particularly this great Doctor of the Gentiles, that he might overthrow the Principles of thoſe who eſpouſed the Grounds of *Judas Galileus* Inſurrection, affirming, all Impoſitions to be ſlaviſh over the Free-

born

born People of the *Jews*, (so ancient is that Canting Language,) *Acts* the 5th, *vers.* 37. He Writes to the Gentiles the *Romans*, the Head of the Empire, Clearing the *Christian Doctrine* from this Scandal, (by Arguments for Obedience from Gods Ordinance, *Vers.* 1. —— *The Powers that be are ordain'd of God:* Mans Conscience, *Verse* the 5th. *We must needs be subject for Conscience sake. Thirdly*, From Imperial Vengeance, *Vers.* 4. — *For, he beareth not the Sword in vain; for, he is a Revenger to execute wrath upon them that do evil.* And lastly, from eternal damnation, let them mince the word κρίμα in the second Verse that dare. He Rips from the Bowels of *Nature* the mutual Respect betwixt Prince and People, and that upon this account we should not conceive of our Disbursments to our Princes to be Arbitrary Gratuities, but Just Debts: not Extorted by their Power, but Merited by their Pains; *For they are Gods Ministers, attending coutinually upon the very same thing.*

They are — Who are these? *Vers.* 4. one of them in the name of the rest is called Θεοῦ διάκονός. A *Civil* Deacon then there is, as well as *Ecclesiastical*; and, it is ordinary in *Holy Writ* for *Magistrates* and *Ministers* to exchange Names. We find their Service, or Sacred Liturgy λειτουργοὶ εἰσιν, and these Elders that Rule well deserve Double Honour μαλιστα μὲν προσκαρτεροῦντες here, *They that diligently attend.* And lastly, lest this *Deacon* should be slander'd Ἀλλοτρι'επισκοπεῖν, he is bounded in my Text with an εἰς αὐτὸ τοῦτο. These Ministers then are the Grandees of the World; and, if Princes, How easi-

ly doth that draw down an Odium, as if they took too much upon them? whereas the first words of my Text renders them Objects of *Pitty*, rather then of *Envy*: They are but Servants. Servants? Then may their meaneneſs be ſlighted, (O where ſhall the Prince be ſafe?)

Was not this my Word ſaith the *Noveliſt*, though he be *Major Singulis*, yet he is *Minor Univerſis*, but a Royal Slave? No, he is Gods Servant, ſaith the next word; and, the Maſter of us all. I, but ſome Churliſh *Nabal* is ſtill ready to ſay, There be many Servants that now adayes run away from their Maſters Commands; well, but theſe continually attend; *continually attending. O non amo nimium diligentes*: Wherein lies the great ſtrength of theſe *Sampſons*? Wherein do they exert their Power? St. *Paul*, by way of deteſtation of ſuch frivolous Jealouſies, and cauſeleſs Fears, ſayes, They *intend the Main*, the *Grand Concern*, the very ſame thing they ought to *attend*.

In which words obſerve,

Firſt, The Magiſtrates Serviceable Miniſtry, *They are Servants*.

Secondly, Their Soveraign Dignity, *Gods Servants*.

Thirdly, Their Induſtrious Sedulity, *Attending continually*.

Fourthly, The particular Sphere of their Activity, *The very ſame thing*.

The Firſt Reaſon in the *Text*, whereby St. *Paul* inforceth his πασα ψυχὴ—*Let every Soul be ſubject*, is, becauſe they are *Servants*: *Res tranſit cum Onere*, ſaith the *Law*; There is no benefit but hath its burden

burden along with it, A Golden Chain. The *Greeks* have this Proverbial Speech, Εἷς μέγας δοῦλος ἐν τῇ οἰκείᾳ, ὁ δεσπότης· There is one Great Servant in a Kingdom, and that is the King: The chiefest Office in Church and State are for the Service of it. Even the *Lion of the Royal Tribe of* Judah *was Couchant*, *Gen.* 49. *vers.* the 9th. *He stooped down, he couched like a Lyon.*

Nay, (*Issachar*-like,) The Magistrate must couch under many a burden. I find some *Jesuites* prying into the Reason, why *Samuel* reserved the Shoulder for *Saul* to feed upon, 1 *Sam.*9.24. and they resolv'd it thus; Kings, above others, had need have the strength of the Shoulder, to endure the Molestations and Cares that attend their Office: Probably therefore the Prophet *Isaiah* describing the King of Saints in his 9th Chapter, *Vers.* 6. saith —*The Government shall be upon his Shoulder:* The fittest Member for so great a Load.

A Servant: *Sauls* Modesty had a great Truth in it, 1 *Sam.* 10.21. I blame him not for hiding himself from them that were seeking to make him a King. Honour is burdensome upon the best Termes, How can it be otherwise, when the Cares of a Kingdom are devolved upon one Man? Glory is a weighty thing. The *Hebrew* word for Glory כבוד, signifies *Pondus*; intimating, that Glory, as it is a bright, so it is a heavy thing: Therefore in the Second of the *Corinthians*, 4.17. it is call'd βαρὺς δόξης, *Weight of Glory.* I now see it was more then a Complement of the Sages of *Israel* to *Rehoboam*, 1 *Kings* 12. 7. when they perswaded him to be the Peoples Servant

Servant for a day; this they intended but as Handsel, and to Inure him to his Office. *Ich Dien*, as it is the Motto of ours, so it must be of every Prince, *I Serve:* Nor is the ordinary word for Servants here made use of, but λειτουργοι, *Publick Servants*, as the word is generally used.

Appropriated to none under Kings or Priests: neither yet is it derived from that word that relates to *Prayers* here, that *Liturgy* was alwayes reserved for the *Priest*; but, rather from a word that imports a a *Spoil*, the Recovery whereof is a Princes proper work. So farr is St. *Paul* from Teaching a Prince to hunt after his Prey, that he enjoynes him to pluck it from the teeth of the Devourer, by this significant word confining him unto Recoveries. If Five Kings fall upon *Lot* and force away his Goods, *Abraham* Armes his Retinue for a Rescue by vertue of this λειτουργος: The Shields of the Earth belong unto God, and they have their Power for Protection of the Body *Politick*; That our choisest Goods, or deerest Relations, are, either maintained in Peace at home, or regain'd by Battel abroad, impute we must to the Paines of these Publick *Ministers*.

Servants they are: And, lest that word should sound too *harsh* to any, the Grave Moralist *Seneca softens* it; *Servus es? Quis non?* Though he be not Tugging at the *Oare*, yet he is Guiding at the *Sterne*. Are not the *Angels Ministring Spirits?* nay, Did not our Lord *Jesus Christ* take upon him *the form of a Servant?* to *sweeten* the Service of all that are in Authority, and to *salve* their Repute; the next branch of the *Text* calls them Gods Servants. *Servire Deo regnare*

nare eſt; and, this alters the Scene: It is a favour, not a burden now. If any thing miſlike in the λειτουργοι, ſufficient amends is made for it in the τῦ θεῦ; *Dignitate Domini honorata eſt Conditio Servi.*

Your Duty is *Honorary*, your Service a *Priviledge*: It is a Glory to be Vaſſal to the King of Kings. High are your Titles, O ye Magiſtrates! but, this tranſcends all. It is more glorious to be this Lords Servant, then to be Lord of the whole Earth. The Magiſtrate is Gods Servant, to whom he hath committed the care of his People: expreſly is *Abraham* ſtil'd by the *Hethites*, A Prince of Gods Servants. The words ſhine clear with their own *Shemeſh*, or *Sun*, contained in the *Text*; though ſome would bring a Cloud, or caſt Darkneſs upon the face of them. *Chriſti Domini*, (ſaith the *Pſalmiſt*,) *Populus nil contulit: Filius Dei* the Magiſtrate is, nôt *Populi*, no more then *filius Diaboli*. Though Sathan in the 4th of St. *Luke*, *verſ. 6.* layes juſt ſuch another claime, ſaying, *The Kingdomes of the World are given unto me, and I conferr them upon whom I pleaſe.* If we regard their Eſſence, or Inſtitution, Kings hold not their Kingdomes by Indenture, or Covenant, as ſome *Noveliſts*; nor have they a Grant onely, *dum bene ſe geſſerint*, as others: *Tertullians Inde illis Poteſtas unde Spiritus*, ſhows, they have a higher riſe; And, the Breath of our Noſtrills muſt be the Anointed of the Lord.

Nor yet is the Nicety of the *Schoolmen* to be endured; as if God took care for the *Eſſence*, Men for the *Exiſtence* of *Soveraignty*: The *Platoniſts* as rationally conceive the Souls of Men Created all at the beginning,

beginning, and hover about the Concave of the *Moon*, till (as occasion serves) they be fetch'd down by an Angel to informe their appointed Bodies.

So these Formes of Government are in their waite, attending to be united to such a Prince, by the Popes *Holiness*, or the Peoples *Haughtiness*. That Governors are in their Wait is plain here; but, that Forms of Government should be so, would impose a slavery upon the Office, in stead of service upon the Person. The God of Order hath placed Heads in every Nation, who hold by Copy in regard of *Essence* and *Institution*; And, so in regard of *Office* and *Function* also: *Suboperarii* these Servants are; not δοῦλοι, so People as well as Princes do δουλεύειν τῷ κυρίῳ, do Private Service to the Lord; but λειτουργοὶ, Gods Publick Servants, and serve him one way as Men in Common with others, *Psal.* 2. 10. *Be wise now therefore O ye Kings, be instructed O ye Judges of the Earth, serve the Lord in reverence and in fear:* Another way as Kings, when by their Edicts they discourage Vice, and countenance them that do well.

Yea, we find the Stile of Gods Servant given to Heathen Infidel Princes, *Jer.* 25. *v.* 9. *Nebucadnezzar* is called Gods Servant: And, in another place *Balthazar* his Son, because of his Shadow. *Isa* 44. *v.* 28. *Cyrus* is called Gods *Shepherd*, one of the ποιμένες λαῶν; and, the *Roman* Emperour here in my Text: God hath Imployment for them below the Stairs, though they have not access into the Privy-Chamber, matters of *Faith* and *Religion*.

They may be Hewers of Wood, and Drawers of Water for the *Sanctuary*, though the *Arcana Imperii* they

they understand not. Man hath a care of his Beast, because he may be laden with Mysteries he knows not the value of; God hath a care of a Heathen Common-wealth for the good of his Church: And, he required the *Primitive Christians*, 1 *Tim.*2.2. *To make Prayers and Supplications for Kings, and all that be in Authority:* Why? *That we may lead peaceable and quiet lives.* Is that all? nay rather, *Vers.* 4. *That by our obedience we may gain them over to the knowledge of the truth.*

My *Text* saith, Even these are not without a Master. And, for those Magistrates that are within the Pale of the *Church*, *God sitteth in the Congregation of Princes:* his Will must be the Square of their Actions. As the Eyes of a Servant look to the Hand of his Master, so must the Prince eye his God: *Blessed is that servant whom the Lord when he cometh shall find so doing*; So doing, How? That's the Third Observable, *attending continually.* God hath joyned your Service with your Soveraignty so in the Text, that they can never be separated. *Attending*, there's the Quality of your Office; *Continually*, there's the Duration: both Intention and Extention must be secured, that the Duty may be Intire, and the Work of the Lord prosper in your hands.

Προσκαρτεροῦντες — How have the Expositors labour'd after the right Emphasis of this word! The Holy Ghost hath pitcht upon such a word in this place, to express the care and watchfulness of a Prince, and to stir up the gratitude of the People, as no invention in the World else could reach: I may say of this word as the Orator of his Σωτὴρ, *Hoc quantum est ita*

ita magnum est ut Latino uno verbo exprimi non potest: Such a word as the *Latines* cannot express in one word. *Melancthon* stiles this of my Text *Insignem particulam de diligentia*; an admirable word for Industry: to let us know, Princes were neither Ordain'd by God, nor Maintain'd by Men for their own Ease, but unexpressible Service: To which purpose St. *Jerom* renders the word *Inservientes*; *Budæus* (that most admirable *Græcian*) *De pedissequis dicitur* (saith he) *Lackqueying. Ab alicujus latere non discedere, Acts* the 8th, here's Ministry indeed: *Sadolet* Translates it *Insudantes*; *Beza, Fortiter incumbentes. Deducitur à* κάμπτος, *quod unâ Literâ transpositâ idem est quod* κράτος *Robur, victoria*, saith Bishop *Davenant*: St. *Austin* adds *Perseveranter*, and that makes the *continual attendance* of the Text. You never find this word in any *Author*, but, at the first view it represents some extraordinary *Intention* and *Industry*; *Athenæus* applies it to Overseers of Publick Works; *Themistius*, to those Creatures that are most eager in quest of their Scent, pursuing their Game till they catch it.

St. *Mark, Chap.* 3. *Vers.* 9. applies it to Tugging at a pair of *Oares*; St. *Luke* to *Prayers*, which should be *without ceasing*: So then, the Diligent *Overseer*, the VVaiting *Ferry-man*, the Sagacious *Hound*; nay, the Devout *Soul*, in his *Prayers*, doth not (according to these expressions) Outvye these Servants of God in their Attendance. *Quum nullæ Ærumnæ nos are aliquâ avellere possunt*, saith *Stephanus*; There is a Grain of Patient Suffering under the Burden, in his word *Toleranter*: And; this mindes me of our late *Martyr'd* Soveraign; VVhat contradiction of Sinners he

he suffer'd, and, VVith what patience? wherein, though he was more Eminent and Glorious, yet, something like this seems to be the fate of all Kings. *Seleucus* long since deliver'd his Opinion; and, one of our *Henryes* seconded him. If we knew with what inward Cares a Crown was lin'd, we would not take it up though it lay prostrate at our feet: The Gilding of their Heads breaks their sleep; their Heads are Musing, whil'st yours are Powdering. *Chrysostomus* sayes, The Crown is a convenient Night-Cap for the continual Head-ache of Princes: The *Oyle of Gladness* is indeed in the λείτουργοι τοῦ θεοῦ, looking upwards; but, the *Spirit of Sadness* in this προσκαρτεροῦντες, eyeing their Attendance below: And, this made *Vespasian* call their Purples *Mourning Garments*; saying, They carried more of Fancy, then Felicity: The Holy Ghost speaks no less, *Acts* 25. 23. Μετὰ πολλῆς φαντασίας· *Agrippa and Bernice came with much Fancy.* God, that built the *Temple* upon the *Threshing-floore*, to note our *Harvest-work*, raised the *Throne* upon *Lyons*; Creatures, that are said to sleep with their eyes open: He that Sits at the Sterne must not Slumber.

The *Ægyptian Hieroglyphick* for a King, was, *Oculus in Sceptro*; a *Scepter* with an Eye in it alwayes Looking: A *Basiliske* with the Head upwards, alwayes moving. But, let us leave the *Emphasis* of the word, and look upon that of their worth; and, for that, let our Apostles Charge guide us, *Rom.* 12. 8. *He that Ruleth, let him do it with Diligence*; *Intensive*, *Active*, *Busie*, *Fervent* in *Spirit*, he must be serving the Lord in his Calling. *Ipse solum quiete fatigatur*, saith St.

Hillary; Tyred onely for want of Imployment. The great *Leviathan*, that King of the Children of Pride, in the VVaters, was made to take his paſtime therein, ſaith the *Pſalmiſt*: But, if we eye the Kings of the Earth, the Titles of Princes, or Circuits of Judges, we ſhall find them very painful; and, whil'ſt they are attending their VVork, freſh VVork attends them.

Continually attending—Strange VVords, and ſtranger VVork for Magiſtrates. 'Tis plain by this, the Manner in which a Duty is perform'd is as much to the Acceptation of it as the Matter: To neglect the doing of a Duty, and to perform it negligently, is an equal Offence in Gods eye; God may call ſuch work *Cabul*, dirty, or diſpleaſing, as *Hiram* did the Citties King *Solomon* gave him, 1 *King.*9.13. He may ſay, VVhy have you gone about my VVork ſo perfunctorily? as well as *Why ſtand you idle? Curſed is he that doth the Work of the Lord negligently*, ſaith God by the Prophet *Jeremy*; 'Tis deceitfully according to the *Letter*.

And, well may this Interpret the former; for, in the neglect of our Duty, whil'ſt we think to cheat Men, and impoſe upon God, we do indeed delude our own Souls moſt. Shake off that dull numneſs of Soul, 'tis St. *Bernards* Advice; *The Sword of the Lord and of Gideon* muſt ſtill be the cry: *Jacob* got the Bleſſing under the Name of *Eſau*, which ſignifieth working; in this ſence we muſt have the Hands of *Eſau*, if we expect the Bleſſing of *Jacob*. You have heard that the Prince is but a *Servant*, Gods *Servant*; and, that he muſt be diligent: it now remains to ſhow where His Imployment lies; whether he do attend

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our Profit and Necessity, or our Pleasure and Superfluity: Therefore, lest we should think of the Magistrate, as the *Scythian* King said of the *Mustian*, That he was alwayes making a great Noise in a matter of nothing. St. *Paul* sets down the Element wherein he is Conversant, Steering the Affairs of Church and State: and, this points me to my last words of my Text, the particular Sphere of their Activity — *this very thing*.

There are ancient Land-marks of Prince, Priest and People; wherein the Apostle saith we must μένειν; and, so we may, as in a Castle for Safety, or Sanctuary for Glory: *Though one Star differ from another in Glory*, yet they all shine in their own Spheres. If we act in our Calling, we act like the Heavens, ever in motion, and ever at rest.

As 'tis in Nature, *Gravia non Gravitant in propriis locis*, so in the Societies of Men, our Diligence in our own Business is Soveraign and Connatural to our Estates and Conditions; but, most times poysonous abroad, and fatal to our selves and others: God hath proper places wherein the Creatures are to performe their Duties, and enjoy their Happiness: The Angels had Heaven, which was their ἴδιον οἰκητήριον; if they will not keep their Stations above, Saint *Jude* assures us *they shall be reserved in Chaines of darkness below*: *Adam* had *Paradise*, (a small Prohibited Circle excepted;) but, if the Curiosity of his Gusto must stretch out to the *Forbidden Fruit*, a Sweaty Brow, and a Barren Land shall be Entayl'd on him and his for it: *Christians* have the Church, now keeping *by the Tents of the Shepherds*, they are safe: but, if they forsake

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the *Assemblies*, they may justly fear *Cains* Judgment, or a *Tradere Satanæ*. Keep your Stations then, and answer every Temptation that shall flatter you to the *Opus Alienum*; as *Cujatius*, that famous *Lawyer* of *France* used, when any requested his resolve in a point of *Divinity*; *Hoc nihil ad Edictum Prætoris*, That's out of my way. The VViſdom of King *Solomon* gave *Shimei* his Limits; safe he should be in *Jerusalem*, but, if he pass the Brook *Kidron*, he suffers: God, in confining us to our Callings, gives us a Line and Measure, which we should not pass, except we would incurr the Apostles Censure, *in being busie-bodies in others matters*; *Tertullian* calls them *Alieni speculatores*: Like those *Lamiæ*, that had Eyes Abroad, and Blind at Home. *Sibi parciores foris toti sunt*, saith St. *Ambrose*, This πολυπραγμοσύνη is a vile fault; *Study to be quiet, and do your own business*, mind your αὐτο τῦτο.

Corah riseth up out of his place, the Earth sinks under him: *Sheba* blowes the Trumpet, which was not in his power, he forfeits his Head for the Blast. *Absalon* gets up into the Tribunal, which was none of his but his Fathers; his Ambition is humour'd, and he mounts an Oake, a fitter place for such a Traytor. They that will not know their proper place here, shall goe, εἰς τὸν τόπον τὸν ἴδιον, *Acts* 1. 25, *Judas*-like, to their proper place after. Though *Uzzah* may have a very honest intention to support the tottering *Arke*, yet, if he put forth his hand not being a Priest, *digitus dei* appears against him forthwith, because he did not πραττεῖν τα ἴδια; They escape that sin by Negligence (for the *Ark* should not have been carried in

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a Cart, but upon their ſhoulders) but he ſuffers for his Preſumption: Nay, even King *Uzziah* himſelf, a Prince, unlimitted in the Tent, ſhall find, a *Hitherto ſhalt thou go in the Temple, and no further:* Though *Civil* things paſs through his hands, *Sacred* muſt not. The *Scepter* is the *Kings*, the *Cenſer* is the *Prieſts*: and if *Uzziah* be a Rank-breaker, whil'ſt Fury is in his mouth againſt the Prieſts, a wrathful *Leproſie* appears in his own Forehead.

To that extravagant Queſtion, *Maſter, What ſhall this Man do?* How Tart is our *Saviours* Reply? *What's that to thee? follow thou me:* that's thy buſineſs. And, if the higheſt Prince hath his limits, lets ſee the *αὐτο τυτο* he is bound to mind: And now I know not how to reſemble theſe two Pronouns better then to the Damſel *Rhoda*, *Acts* 12. 13. when St. *Peter knockt, ſhe open'd not the Gate her ſelf*, but ran and fetch'd thoſe that did it; ſo, when we knock to know the particular verge of Princes Imployment: Theſe two Pronouns ſpeak little themſelves, but yet they call up all the preceding Verſes to make anſwer concerning their attendance; the firſt Verſe tells us, They ſerve us by that Order, which he, who is not the God of Confuſion in Kingdomes, any more then in Churches, hath appointed: The Fourth Verſe tells us, They ſerve us for Chaſtiſing unruly Spirits, diſſolving Religious Riots, for the puniſhment of wicked doers. 'Tis his Power that muſt cut off a wicked *Haman*, and advance an honeſt *Mordecai, for the praiſe of them that do well*, Verſ. 3. He ſearcheth for a *Joſeph* that can Divine, good *Obadiahs*, *Daniels*, perſons of an excellent ſpirit, ſuch as are faithful in the Land,

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these he advanceth: Would you know Heavens Imposition upon Princes? 'Tis for Order, for Punishment, and for Reward; this is their αὐτο τυτο.

And now give me leave to Ingeminate the words; Are Princes *Servants?* this word may cool the too Imperious Spirit of any in Authority: *Meminisse oportuit officii sui Titulum*, as *Pliny* said to one newly elected *Prætor.*

Remember the first word in your Definition is *Servant.*

In the midst of the Triumphs of the Consuls at *Rome*, a *Servant* was thrust in: So Princes, upon the same account, have Service in their very Name, to minde them of their Office.

Secondly, Are they Gods *Servants?* then must they do his Will, all his Wills, with a Princely spirit; bind your selves in an everlasting Apprentiship unto God as *David*, lay down your Scepters at his Foot-stool, O Princes: If this great Master command you to Sacrifice your *Joy*, your *Laughter*, your *Isaac*, (though it sound never so harshly) it must be done. If a Captain of a Hundred could say to one, *Go, and he goes*, &c. What exact obedience is due unto the Lord of Hosts? 'tis your Interest as well as Duty to serve him: You that are Publick *Servants* shall have great Reward at the End, and great Protection in the Way; for, Who can lift up his hand against the Lords Annointed, and be guiltless? VVhy, *Are you not afraid to speak against my Servant* Moses? this is Blaspheming Glory: nay, the very Intention, *voluerunt insurgere*, in the case of *Bigthan* and *Teresh*, may fright the Rebel.

Lest

Lest *the Birds of the Air should reveal their secret*, and the thing that hath wings *declare the matter*; both Intelligencers and Executioners it seemes these may be: *The eye of him that curseth the Father*, (of his *Country* especially,) *the Raven of the Valley shall pick it out*. Do they attend continually? And, the busines they ought to attend? Doth not St. *Paul* insert one blot in the Character of *Nero*? Is he stil'd Gods *Minister*? then, servants, be obedient to your Masters (such are Princes to us) not onely to the Good, but to the Crooked, to the Fooliſh; Τοὶς σκολιοις, saith the Apostle. To *Tiberius Cæsar* our Saviour bids *render*: To *Nero* St. *Paul*: (for Shame then to our *Charles*.) What Application can be more apposite then this of the Apostle, *Render therefore to all their Dues*. And now the αὔτο τῦτο, *Janus*-like, looks πρόσσω καὶ ὀπίσσω; As it bindes the burden of Order, Punishment, and Reward, upon the backs of Princes in the former Verses; so, it imposeth upon us Tribute, Custom, Fear, Honour in the latter: Observe I pray you, how St. *Paul* spreads this Verse over the subsequent, Print for Print, as *Eliah* stretcht himself over the *Zareptan* Child, to revive the Duty of Obedience, so dead in most: The several Offices in this Verse are as so many Load-stones, to attract the Renditions in the other.

The Harmony of my Text, and this Rendition, would have been able to have quieted the Evil Spirit in a *Judas Gallilæus* himself, this therefore is so adequately convincing.

More strictly; *Servants they are*, (saith my Text.)

Now Servants that venture for others ſhould be born out in their Caſualties: *Quis militat propriis Stipendiis?* Who goeth to warfare at his own Coſt, ſaith the Apoſtle? *Render therefore Tribute.*

Secondly, *Gods Servant*; And, they that have ſo Royal a Maſter, muſt have a Salary certain, that's moſt for his Honour, *therefore pay we Cuſtom.*

Thirdly, Such Servants as are of the Cloſet, and in their near Attendance, have a Reflection from his Deity: *Moſes* his Face ſhone when he had been in the Mount with God; *render therefore Fear.*

Fourthly, Gods Servants, for the good of *Church* and *State*: To whom ſhould Honour be due if not to theſe? By the great Orator *Tertullus* his Inſinuation Learn we may to addreſs our ſelves to our Prince, in that confeſſed Truth *Acts* 24. 2. *Seeing that by Thee we enjoy great quietneſs, and that very worthy Deeds are done unto this Nation by thy providence, we accept it alwayes, and in all places, with all thankfulneſs*: O! How becoming is this Language in our Mouths, and this Tribute in our Hands?

Tribute is due to them in token of our Subjection; and, by way of Recompence for the great care, pains, and perils Princes ſuſtain, that they may preſerve us in Wealth, Peace, and Godlineſs. *Suis rebus neglectis noſtræ Curiæ invigilant*: Tribute therefore is due by Nature and Original Juſtice, as to the Defender of our Eſtates, Perſons, of our Lives, yea of our Faith. God, who alone ſets the Crown upon their Heads, bids us eye Him, and render to His Vice-Roys Tribute as a due Debt, not an Arbitrary Gratuity or Benevolence:

lence: *Præſtatis, non datis*; Render, 'tis but a Reſtoring of part of that which God hath deliver'd to us. The *Arabick* Verſion of my Text flies high, *Siquidem exactores illorum Miniſtri Dei huic eidem negotio inſervientes exactores:* The worſt of them are Gods Miniſters; and, that of St. *Auſtin* aimes no Lower, when in that Triumphant Language he breaks out, *Dent nobis Tales Debitores Redditores, & Exactores ipſius fiſci, quales præcepit eſſe Doctrina Chriſti:* Give us, if you can, ſuch Tribute-Payers as *Chriſtians*, and this the Doctrine they Preach preſſeth upon them: And again, the ſame Father; *Si cenſum filius Dei ſolvit, quis tu es qui non putat eſſe ſolvendum?*

The Wiſe Man tells us plainly, *Proverbs* 24. 28. *He that robs his Father* (and 'tis moſt true of the *Father* of his Country) *he is the Companion of them that deſtroys Nations.* But, *What need we further witneſs*, when every Woman that looks at her Coyn with the Mother of *Siſera*, may Anſwer her ſelf, *Whoſe is this Image or Superſcription?* From whom hath it its Authority? Receives its Value or Eſtimate? Is it not from King *Charles? Render therefore*—He hath a Right in it. What can the Loyal Party think too much to give to the Reſtorer of their *Temporal* and *Spiritual* Freedoms? What can others think too much to give him, who hath forgiven them their Heads? *Kings are Nurſing Fathers*; What, Will you ſtarve your Nurſes? They are the Phyſitians that heal our Nation when it ſhaketh; Honour the Phyſitian whil'ſt you live, render plentifully: Is not the

Belly anſwerable for its viands by a ſuitable ſupply? and, So the Head for the Ornaments with which it is Crown'd? The Overflowings of a King, like that of *Nile*, makes the Country fruitful. Doth *Saul* enjoy plenty? he Cloathes the Daughters of *Jeruſalem* in Scarlet: Then is Peace within our VValls, when Proſperity is in their Pallaces.

Neither yet are they Ciſterns that hold, but Conduits that convey your Money. The Circulation of your Coyn is as ſure as that of your Blood: *Petimuſque damuſque viciſsim*; They do but hand it to us. Render therefore a juſt payment for ſo great paines, a poor Pay (God knowes) for ſo great VVork, were they not aſſured withal, that what the People impart was not *Præmium Laboris*, a full reward of their Service; but, *Stipendium Laborantis*, (as *Goran* ſtiles it,) a Trifling ſupply during their Service.

Then do they receive a full Recompence, when they paſs from Attending many times an unthankful ingrate People here, to wait upon God and his Holy Angles after. In the mean time, if thoſe ſolid Cœleſtial Orbs above, move not from any Internal Principle within but by their aſſiſting Angel or Intelligence; Why marvel we that theſe Fluid, Sandy, Terreſtrial Bodies below, cannot continue in any Religious or Civil Courſe except Princes attend their Motion, this great buſineſs. The *Æthiopick verſion* of the Text gives the very reaſon, *Quia miſit illos Deus*; They were deſign'd to this end: *Et*

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ad hoc opus præficiuntur, to bend this Point where the Holy Ghoſt intends it; Suppoſe this great buſineſs a great Ship, where every one is an Adventurer; ſhe makes a Return, not like *Solomons* Navy, 1 *Kings* 10. 22. *of Ivory, Apes and Peacocks*; but, with the Richeſt Jewels of Heaven, Plenty, Peace, Juſtice, Religion: Now, if this Pilot demand Repaires of VVrecks or Loſſes, is it not ſin in any to quarrel at his Bill, that believes he is Gods Servant for our Good? 'Tis not honeſty to deny a due to his Servant, the Labourer is worthy of his VVages, and we have our penny-worth for our Penny: To deny Gods Servants Tribute, is Impiety; to deny Diligent Servants is ſtrange Obſtinacy; and, to deny Servants imployed in ſo great and profitable VVork, (as *Hugo* renders it,) is flat Barbariſme: And yet, all theſe he muſt be Guilty of, that will not Render; *For they are God's Miniſters Diligently Attending the ſame thing.*

You then that really are ſuch Servants of God, deſiring to Walk in Your Places Anſwerable to Your great Names, Comfort Your ſelves with this Title; I have a Good Maſter (ſaid one of the Fathers frequently;) And, good *Hylarion* hereupon breaks out, *Egredere anima mea* — — Thou haſt ſerved thy God Seventy years, go forth Joyfully; *Lord, now letteſt thou thy Servant depart in peace*, and let every of us ſtrive to do ſuch Faithful Service to our God in our ſeveral Stations and Genera-

Generations, that we may at last hear that Harmonious Voice of our Great Master, *Euge bone serve: Well done, good and faithful servant, enter thou into thy masters Joy.*

FINIS.